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ABSTRACT

By making educational opportunities available to all segments of society, the community school narrows the gap between "in school" experience and "real world" experience. This analysis of the research outlines the history and implementation of the community school concept and its relationship to that of community education. Ways to insure full community utilization of the school through curriculum and facility design are investigated. The administration and staffing of the community school are outlined; and potential local, State, and federal funding sources are listed. The publication includes a 66-item selective bibliography. (Author)

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Dee Schofield

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FOREWORD

With the *School Leadership Digest* series, the National Association of Elementary School Principals adds another project to its continuing program of publications designed to offer school leaders essential information on a wide range of critical concerns in education.

The *School Leadership Digest* is a series of monthly reports on top priority issues in education. At a time when decisions in education must be made on the basis of increasingly complex information, the *Digest* provides school administrators with concise, readable analyses of the most important trends in schools today, as well as points up the practical implications of major research findings.

By special cooperative arrangement, the series draws on the extensive research facilities and expertise of the ERIC Clearinghouse on Educational Management. The titles in the series were planned and developed cooperatively by both organizations. Utilizing the resources of the ERIC network, the Clearinghouse is responsible for researching the topics and preparing the copy for publication by NAESP.

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INTRODUCTION: EMPHASIS ON PROCESS

> . . . you must take the whole society to find the whole man. . . . In the divided or social state, man's functions are parcelled out to individuals, each of whom aims to do his stint of the work, whilst each other performs his. . . . The state of society is one in which the members have suffered amputation from the trunk, and strut about so many walking monsters,—a good finger, a neck, a stomach, an elbow, but never a man. Man is thus metamorphosed into a thing, into many things. . . .
>
> *"The American Scholar"* (1837)

In terms still applicable in the twentieth century, Ralph Waldo Emerson defined a society divided against itself. Indeed, the overspecialization and lack of unified self-concept that Emerson outlined in his essay on American education is even more evident today.

"Whole" human beings prepared to cope with the tremendous diversity of American life are as scarce now as they were in the nineteenth century. And the institution intended to prepare members of society to be "whole"—the American system of education—has hardly succeeded in this very fundamental task.

In spite of well-intentioned efforts of American educators, the gap between what transpires within the school and the "real world" outside school walls still remains the central philosophical and practical problem facing education today. Not only do children find much of what they learn not applicable to their lives outside the school, but taxpayers and parents have increasingly come to believe that their money should not be spent on what they in many cases consider an outmoded, ineffectual institution—the school system.

These problems are, of course, painfully evident to the professionals involved in education. Agreement is general that education should be concerned with the individual and his adaptation to, as well as influence on, the whole of society.

Educators and theoreticians also generally agree that education cannot be confined to traditional school locations and times and that instead the educative process must become expansive and inclusive enough to be available for all members of society.

But the means for rendering this theory into practice have not always been so readily evident. Indeed, the goal-oriented nature of American educational philosophy has militated against making this theory practicable, as Kerensky points out: "The reasonableness of predetermining goals seems unassailable in today's society." The problem with predetermined goals lies in the emphasis that must unavoidably be placed on *product*, as opposed to means or *process*. Kerensky ties this emphasis on product to the "current press for behavioral objectives in American education." He adds that "behavioristic psychology" provides the basis "on which most of our educational practices have been predicated."

It would seem that this preoccupation with goals and the resultant neglect (or underemphasis) of means is perhaps older than the behavioristic psychology to which Kerensky assigns it. Machiavelli, in concluding that the ends justify the means, evidenced a similar lack of regard for *process*. Insofar as the American system of education is goal-oriented (as opposed to means-oriented), it is perhaps unwittingly carrying out the dictates of the notorious Italian pragmatist and following a course of action not usually regarded as democratic.

The emphasis on product is also indicative of the post-Industrial Revolution society in which, as Emerson so aptly noted, overspecialization and compartmentalization characterize American life. This tendency to overspecialize has certainly affected the schools, as Kerensky suggests, first by assigning the task of education to a specially trained group of administrators and teachers—the "experts"—and second, by defining the recipients of that education only as children between the ages of six and eighteen.

Some educators are, of course, aware of these philosophical bases of American education, and many of them realize the inadequacy of overspecialized, product-oriented education.

The solution proposed by an increasing number of educators is *community education* and its principal instrument of realization, the *community school.* Minzey defines the close relationship between the two: "Community education is the educational concept; community school is the vehicle by which many services of community education are delivered."

Community education embodies an educational philosophy that necessitates far-reaching and radical, although (according to its proponents) absolutely necessary change. Kerensky presents community education as the primary means of emphasizing process in education, and deemphasizing static goals or products. The *community* part of community education is central to the concept: This process of education must involve the entire community, and not just "school-age" children. By involving everyone in the educative process, regardless of age, social position, or previous educational background, community education offers an affirmative answer to Emerson's question, "Is not, indeed, every man a student, and do not all things exist for the student's behoof?"

In the community education process, all men, women, and children are students. The educational system and, indeed, the entire community and its resources exist for the people's continuing education and for the resulting improvement in the quality of their lives.

Likewise, as the process of learning is expanded to include all members of the community, so can the educative process include community members as teachers, expanding the teaching role beyond the exclusive realm of the "experts." As Kerensky states, "The community education concept mobilizes an entire community as teachers and learners. We have known for a long time that one of the best ways to learn is to teach. Existing certification standards have created an artificial monopoly that blocks the utilization of a wealth of human resources." The combination of teaching and learning roles offers a partial solution to the overspecialization tendencies in American education and society.

As the focal point and the most obvious manifestation of

community education, the community school assumes inestimable importance. It is through the community school that theory is directly rendered into practice. The community school (including its teachers, students, administrators, even its actual buildings and facilities) can represent its community in the fullest way possible and can provide the means for shaping that community into a truly democratic unit. The community school can, as Minzey notes, furnish the "techniqué for returning to a true participatory democracy."

The purpose of this paper is to briefly investigate the theory, history, and implementation of community schools. In recent years, this topic has received increasing attention, an interest that is reflected in the enormous amount of research material on community schools. The *Community Education Journal* is devoted exclusively to aspects of community education theory and practice (including the community school). And across the country community education development centers have evolved. These centers act as information gathering and dispersal units, as well as training centers for community school personnel. Although not all of the source material on community schools can be covered in this paper, a selected bibliography is included to refer the reader to additional information.

A BRIEF HISTORY: REVERSAL OF PURPOSE

The community school concept as it is presently defined is, in one sense, about as American as apple pie. The proverbial "little red school house" of nineteenth-century rural America was a community school in many respects, as Hughes points out: "The school house served as the community center for all activities. The teacher sometimes lived with the families he taught, becoming familiar with their needs and desires, their abilities and expectations."

Cultural Transformation or Preservation

However, the history of the community school and community education is perhaps more complex than many realize. In its broadest definition, community education extends back as far as the Incas' "educational" programs for conquered peoples. The Incas, along with the Spanish, and more recently even the Americans, used community education as a means for transforming the social and cultural makeup of "underdeveloped countries." David Scanlon, in an article published in 1959, implicitly defines community education and the community school as the means of political and cultural transformation of a native population by an outside, "technologically superior power."

It is of interest to note that this concept of community education is in many respects a distinctly American innovation, as Scanlon notes. The first community school in America was established in 1862 on the island of St. Helena, South Carolina. Although earlier community education efforts had existed in the United States, this program incorporated the first community school, including a program for "community development." The Penn School served the poor, "less-developed" society of blacks living on the island

primarily by teaching the inhabitants agricultural and medical techniques. The teachers and administrators came from the mainland and represented the dominant white culture. Thus, the pattern of cultural transformation through the community school was established quite early in America.

This concept of community education (heartily endorsed by Scanlon) also embodies much of America's post-World War II "Big Brother" attitude toward the Third World. Scanlon's superiority complex is amply evidenced by statements such as, "Historically, community education has been primarily concerned with rural areas. It has been the means by which the advances of technologically superior societies are introduced to less-developed societies." According to Scanlon, community education can be used for "good" or "bad" purposes: "We have also seen how rapid internal transformation [the result of community education] can lead to a democracy, as in the case of Turkey, or be merely used as a technique for strengthening dictatorship, as in the Soviet Union."

What is mainly of interest in Scanlon's account is the discrepancy between his concept of community education as a means of political and cultural transformation and the current concept of community education as a means of preserving the political and cultural integrity of a community. Since the 1950s, the concept of community education and the community school has done a rather drastic about-face. In these days of mistrust of large government and desire for local control, Scanlon's idea of community education has no place.

Even on an international scale, Americans are more sophisticated in their attitudes toward Third World countries; instead of "making the world safe for democracy," they are more concerned with implementing democratic principles in their own communities. The community school movement reflects Americans' desire to help themselves—to solve their own problems within their own communities—and their increasing hesitancy to look to outside sources (especially to the federal government) for solutions to their problems.

This desire for local autonomy is of course not all that recent. The American political system was originally founded on the desire for local control. It is, therefore, not surprising that much of the history of community schools is tied to the development of community control of schools, as Barraclough suggests.

Herrick, in his outline of the cycles in urban education, notes that the recent move to decentralization has inspired the development of both community schools and community controlled schools. As Barraclough paraphrases him, "Political exploitation for personal profit gave way to the theory that 'professionals' should control the schools without 'outside interference' [ie. the form of lay community members]. The present interest in community education is a direct reaction to the failure of professionals to provide adequately for the disadvantaged." As noted above, this reaction against the "professionals" has in part inspired the development of the community school in which members of the community play a more direct role in their own education.

It must be noted that although the community school may be administered by those not directly involved in the immediate community (for example, the city school system may administer the community schools of separate areas), community education lends itself quite readily to administration on a more localized level. Mills, in tracing the development of community control from 1840 to the early 1940s, recounts early community efforts through the schools to provide community members with services not normally available. Thus three different communities in New York City (the Irish Catholics, the Jews, and the Italians) offered health services and meal programs through the community's schools long before the present community school movement. Such programs are tied both to the evolution of community control and to the changing concept of community school.

In outlining the purposes of community control of schools, Barraclough states:

> Community control, at the very least, hopes to allow the school to reflect the values and culture of the community it serves, thus facilitating the socializing function of education. At best, community control of schools gives the community the power necessary to improve its children's education. Ideally, community control integrates the school and the community, greatly reducing the friction between the neighborhood and the educational establishment.

The similarity between these goals of community control and the goals of the community school is indeed striking. These two concepts would seem to be inextricably mixed. Thus, on a theoretical as well as a historical basis, the community school involves (at least to some extent) the transference of power from outside administrative organization.

It may be concluded that the movement toward community control of schools has historically influenced the change in the community school concept. The idea of community education as a means of cultural and political transformation by an outside force obviously is totally incompatible with the concept of community control. However, these two contradictory strands of American educational philosophy have existed side-by-side for a long time, and the friction they generate is still felt in current attempts to define the community school.

The Flint Program

Although desire for local autonomy has become increasingly widespread in recent years (and is reflected in the redefinition of, as well as the radical growth of interest in, community education), the initial innovators of community education and of community school as it is now defined evidenced this desire long before the expansionistic ideals of the 1950s. The community school movement as it now exists can be traced most directly to two men (Charles Stewart Mott and Frank J. Manley) who, in 1935, started the Flint, Michigan, community school program. Although other educators contributed to the development of community education in the early days, these two men have received

much well-deserved credit for the development of the community school movement.

The Flint program began as a local response to local social problems. As Campbell notes,* Mott and Manley "were wrapped up in the problems of juvenile deliquency and crime. . . . They set out to solve large social problems such as . . . poor health, unemployment and poverty," problems that their community faced directly. In 1935, at the height of the Depression, it was impossible to expect substantial aid from the federal government. So Manley and Mott set out to utilize the resources of their immediate community, specifically the schools. The result was the "lighted school." The Flint program was initially oriented toward recreational activities, and Campbell states that "the schools of Flint surely have the most elaborate physical education facilities in the U. S., at least for municipalities its size." The adult education program (as of 1970-71) includes approximately 90,000 adult residents of the Flint community and offers a variety of courses leading to completion of the high school degree.

Mott, who was at one time mayor of Flint, offered the major financial backing for the community school program. The Mott Foundation has since been responsible for offering much-needed financial assistance to other communities starting community schools. And in 1964, in cooperation with seven state universities, the Mott Foundation helped to initiate a graduate-level program for the preparation of community education leaders. Through an internship program, the students in these programs "are putting community education ideas into practice in their present educational positions," according to Campbell.

Although the contributions of the Flint pioneers are inestimable, the concepts of community education and the community school have undergone additional revision since

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*References to Campbell on this page are from "Contributions of the Mott Foundation to the Community Education Movement." Succeeding references are from "Community Schools: Their Administration."

Mott and Manley started their program. The Flint program was based primarily on the already-existing administrative structure. In the eyes of some theoreticians, programs like the Flint community school suffered from administrative top-heaviness and didn't represent the kind of thorough and complete restructuring of the educational system necessary for the accomplishment of *true* community education. Such restructuring has recently been outlined by theorists such as Kerensky and Melby who, in 1971, proposed "Education II" as an alternative theoretical framework for American community education.

ADMINISTRATION AND STAFFING

> Even though the development of new concepts of administration may be a process fraught with controversy and many difficulties, such a development is paramount if true community education is to be developed. In fact, at the present moment, there are few factors in the building of community education more important than that of bringing about the necessary changes in administrative theory and practice.

As Kerensky and Melby suggest, the successful implementation of the community education concept is contingent upon the alteration of educational administration. The very nature of the community school calls for revision of the traditional hierarchical administrative structure found in most school systems today. The administrators of the community school must be much more in touch with their immediate community than many school administrators (and especially central office administrators) presently are. As Campbell states, "Educational administration must be taken out of its monastic atmosphere of serenity into the hard and often irritating realities in communities."

Decentralized Decision-Making

This change in administrative structure means a change from "tall" to "flat" organization, as Hughes phrases it. The current centralized structure is "tall"—meaning that decision-making power is contained at the top and filters down to individual schools through a many times unnecessarily complex chain of command. The basic assumption behind this kind of organizational pattern is that the personnel on the end of the chain (the teachers and even the building principals) are relatively unprepared to carry out policy (set, of course, by the central office). Kerensky and Melby describe this vertical administrative structure as being based on military and industrial models, rather than on medical

practice or innovative business management practices. They state that "our tendency has been to remove decision-making as far away from the child and the teacher as possible rather than to make the decision-making process an integral part of teaching and learning from day to day."

The difficulty with such a vertical structure is that those most knowledgeable of the problems and issues confronting the individual school and its students—the teachers and building administrators—lack the power to immediately solve those problems. It becomes impossible for the school to be truly responsive to the needs of the community it serves if its personnel lack the authority to answer those needs. Obviously such an administrative structure militates against the actualization of the community education concept and against the development of the community school as a viable, potent force in the lives of community members. As Kerensky and Melby state, "Vertical organizations, directives from the downtown office, adopted textbooks, grades, marking systems . . . all are in the way . . . obstructions to the development of a learning community."

The alternative to this kind of vertical structure is horizontal administrative organization. The major means for achieving "flat" administration is *decentralization.* As Connelly defines it, decentralization is the "removal of the decision-making process from the forbidding bureaucratic monolith, otherwise known as the central office, out to the schools, close to the children, where decision-making could be both rapid and sensitive."

To Campbell decentralization means "a loosening of relationships between the central office and teachers—a loosening of the power between principals and teachers." Decision-making power (and responsibility) is accorded those who can best define the problems (and hence know the kinds of decisions necessary), as well as identify the most feasible solutions to those problems.

Decentralization looks good on paper, as Connelly points out. Few educators would quarrel with its fundamental goal—to improve the quality of education by streamlining the

decision-making process. However, in actuality, true decentralization is much harder to implement than news releases would have the public believe, according to Connelly. In many instances, the "real purpose" of decentralization

> was to satisfy the criteria of "flury and activity," basic to holding the critics of the school system at bay on the assumption that something new and wonderful was about to take place, and to move the "heat" away from the central office and out to the area, or district superintendent who, after all, was now decentralized, and hence able to make round squares.

Of course not all school systems engaged in such underhanded public relations moves as that outlined by Connelly, but in many cases, plans for decentralization have failed simply because *true* decentralization was not included. According to Connelly, in many instances the area superintendent, who supposedly acquires greater decision-making power, still has no authority over personnel or the budget; the control of these two important items remains with the central office. In these cases, the superintendent has been given "the responsibility for a total spectrum of educational activities without even the commensurate authority to oversee the line function of instruction."

In other words, he has the responsibility, but not the power to carry out that responsibility. Real decentralization has not been achieved because the central administration has been unwilling to give up some of its power and to restructure its organization.

But with the implementation of the community education concept, such difficulties would be minimized, according to Connelly. The ideas of decentralization and community education are closely related, just as community control of schools (closely akin to decentralization) and community education are related. The implementation of one can lead to the coincident implementation of the other. As Connelly states, community education "may also provide us with a key to the realization of administrative decentralization. . . . It is the all-embracing nature of the Community School Concept which causes it to require a decentralization of administration

if it is to become a reality." One can lead to the other, if the school system is willing to commit itself to thorough-going administrative reorganization.

Such reorganization should lead to the allotment of decision-making power to those "in the field"—the school principal, individual teachers, groups of teachers, and even parents. This power is essential if the concept of the community school as a self-contained unit serving its immediate constituency is to be carried out. Kerensky and Melby emphasize the importance of this kind of power reallocation to the implementation of the community education idea:

> **First, the individual school and community must be seen as an educational unit with the freedom to adapt its program to the people of its area with their unique problems, backgrounds, economic level and cultural experience. In this way the principal of the individual school becomes a far more important decision-maker than he has been in past practice. It also means that more of the educational decision-making process must be flattened out and delegated to the principal and to the individual teachers and groups of teachers.**

Group Leadership

This decision-making power cannot be wielded in the traditional "centralized, personalized executive" fashion, according to Kerensky and Melby. Instead, true "group leadership" must become the key to community school administration. Group leadership means that instead of the leader initiating all policy ideas, the whole group takes active part in creating solutions to mutual problems. As Kerensky and Melby describe this process, "The leader is not required or expected to have all the ideas, a solution for every problem. His *know how* consists of *knowing how* to create 'the climate' in which all members of the group are encouraged to be creative."

The "collaborative" decision-making group is essential for community school administration because it allows for integration of many people into the administrative process, and thus carries out the essential democratic purpose of community education.

It also allows for necessary flexibility in an organization that must constantly integrate new members and their ideas into its overall program. Kerensky and Melby consider the fluctuation of the staffs of community schools a virtue: "We need an organization in which we can take in a new member today, listen to him and let him help us probe a problem. The Staff in Community Education is not sharply defined, it changes from day to day. It is more like an artists colony than like a factory." This kind of open group administration leads to a greater willingness to confront change and to make constructive use of it. No longer is change seen as threatening the status quo, and no longer do administration members feel compelled to preserve things as they are. Hiemstra also points out the necessity for community school administration to change readily, adapting to the constantly altering community it serves. He even suggests that the community school add "a person, or persons, specially trained to deal with change to the staff."

In addition to the practical advantage of coping with change, the idea of group administration helps to carry out yet another important element of community education theory: the concept that teachers are learners, and the learners, teachers. Not only do group members introduce fresh ideas into the administration of the community school, they also have the opportunity to learn administrative and interpersonal skills through direct practice. For example, teachers get the opportunity to see how the other half (the administrators) operates, and conversely, administrators are more able to appreciate the role filled by the teachers. Everyone involved has a greater chance to practice the democratic precepts upon which community education, as well as the government of the United States, is based.

It is interesting to note that Chairman Mao Tse-tung outlines a similar plan for encouraging greater understanding and cooperation between employers and employees by having workers take over administrative duties and managers assume workers' duties. Even though American democracy and Chinese communism stand at opposite ends of the political

spectrum, the idea of participation in the decision-making process is important, at least in theory, to both systems.

The Community School Coordinator

To point out the advantages of decentralized group decision-making is not to imply that the administration of the community school should be without individual leadership. But such leadership should differ from the current "clerical, custodial and authoritarian" concept of school administration, according to Kerensky and Melby. Instead, community school administrators, and especially the community school coordinator, should be free to devise the means for implementing innovative educational theory and to build creative relationships with everyone involved in the community school. Campbell notes that to carry out these functions, the coordinator needs to "free himself from the nuts and bolts of day-to-day operations"—the clerical work that seems to bog down so many present school administrators.

Creating innovative theory and rendering that theory into concrete practice is an essential part of the community school coordinator's role, according to Campbell. The coordinator stands halfway between the people and the central office:

> To me, the community school coordinator is the connecting link between theory and practice. He is the one person, perhaps more than any other, who interprets educational programs to the people, and then in reverse makes known to the central office the desires of people in the neighborhoods. Community school coordinators solicit grass roots thinking, stimulate grass roots action and grass roots support, and provide grass roots evaluation.

In order to accomplish the kind of "grass roots" contact with community members outlined by Campbell, the coordinator must spend much time building people's confidence in him. As Nance points out, the coordinator must "establish a relationship with all elements within the community built upon the highest level of trust." Thus, the coordinator,

because of these responsibilities, obviously cannot fulfill many of the functions that are normally assigned to school administrators.

The term *coordinator* can apply to two different levels of community education administration. The coordinator can either be the director of one local community school and its program (the community school coordinator), or he can be the overseer of all community schools within a district (the community education coordinator). When he is the overall project director, usually there are directors for each individual community school.

The selection process for both positions is most important if the community education program is to be fully accepted and supported by the community members. Nance is one who emphasizes community involvement in the selection of a community education coordinator. He states that many potential conflicts between the schools and the community can be avoided "if the community is included in the selection of the coordinator and in the decision to proceed with the program in the first place." In other words, the district should first ascertain the degree of community support for community education and not carry out implementation of plans unless that support is widespread. The coordinator cannot be expected to "sell" community education to community members; they must desire it of their own accord. Community support and participation are equally important for the selection of the individual community school directors, as well as for the overall program coordinator.

The duties of the community school coordinator are varied and call for the utmost flexibility and resiliency in personality. Hiemstra and Nance both see the coordinator as a teacher, in the traditional classroom and in his total administrative role. He must also be able to serve as counselor to his staff, to the students, and to their families. Whitt defines the job of director in rather expansive terms:

> The Community School Director is a motivator, an expediter, a learning specialist, a community relations expert, a master of ceremonies, a community action agent, a VISTA volunteer,

> an evangelist for education, a custodian and clerk, a vice-principal, a counselor, a boys' club leader, a girls' club sponsor, a friend in the neighborhood, and a humanitarian concerned with the welfare of our society.

This catalogue of duties indicates the all-encompassing and difficult nature of the position, as well as its potential benefit to the community. The responsibilities of the job are great, but the opportunity for truly creative leadership is also great. Communities hiring a community school coordinator/director should be well-apprised of the personality traits of its applicants to ensure a wise selection.

The Community School Staff

The teaching staff can make or break any school, and the same is true for the community school. However, in the community school the role of the teacher usually includes a wider spectrum of opportunities for helping the community and its members. Hiemstra outlines some of the different roles filled by the community school teacher:

> He or she will relate much more closely what happens in the classroom to the home and to the community. Some teachers will visit homes to better determine and understand educational needs. Other teachers will work with parents and students in supplemental educational activities in the home and in the community. Other teachers will have at least a partial assignment working with adult and community education activities. Finally, some teachers will assume leadership roles over groups of teachers, paraprofessionals, and volunteers.

Of course, some noncommunity school teachers are already involved in such activities, but in the community school, these activities become more important and evident.

Teachers can receive assistance from volunteers and paraprofessionals, as Hiemstra suggests. The utilization of these two groups not only frees the teacher to be more innovative in his/her approach, but involves more community members in the educational process. In Flint, for example, paraprofessionals and volunteers work as school-community aides, primarily with families in low socioeconomic areas. This

program is an excellent example of community members directly helping other community members, who may, in turn, help others. Volunteers and paraprofessionals can also assist in clerical duties, freeing the coordinator and school principal for more person-to-person contact.

A district planning community education for its entire community will usually not have to hire many additional personnel immediately, except, of course, for the program coordinator and the community school director(s). As Hiemstra states, "The reorganization of a traditional school system into a community school program will not require the instant employment of a large new staff. Often personnel already employed will simply be trained for and fulfill new roles." However, as the program develops, need for new personnel will arise. This need can be filled in part by reorganization, transferring employees from outdated positions into new community school positions. And new programs will of course require personnel with different skills. The variety of the community school staff is one of its assets and can encourage the development of tolerance. Instead of just the "professionals," the community school staff can comfortably accommodate persons of many different backgrounds, making it more truly representative of the whole community.

THE CURRICULUM: SERVING COMMUNITY INTERESTS

The program of a community school depends on the needs and desires of its community. Hence, instead of a well-defined curriculum for all such schools, each community must work out its own curriculum, keeping it flexible enough to accommodate changes in community interests.

Meeting Basic Life Needs

However, certain unifying concerns should underlie community school curriculum—concerns that all people share. Olsen suggests a list of "life-activity areas" that can form the basis for the development of community education programs in any community. His list includes

- Securing food and shelter
- Protecting life and health
- Adjusting to other people
- Appreciating the past
- Enriching family living
- Engaging in recreation
- Enjoying beauty
- Asserting personal identity

A curriculum based on these concerns would be much more vital and useful than most current school curriculums. Since these concerns affect all people at all times, the gap between what transpires in the school and the outside "real" world would be closed. This unification of "school" and "outside" is one of the major purposes of community education.

One way to relate the school to the outside world is to use the resources of the community in a more immediate way. There is no reason for all learning activity to take place in the school building. In fact, extending the number of physical places in which community school programs are implemented

helps to improve the link between the school and the community. The community becomes a classroom, and its members become students.

Traditional and Special Programs

In the past, community school programs have centered around enrichment, remediation, and recreation, as Whitt explains. He defines enrichment activities as "those that extend the school day and at the same time stretch the capabilities of individuals involved in such a way that an individual's full potential is more nearly reached." These activities include after-school art classes, crafts classes, and "curricular programs that extend beyond the school day."

Remedial activities are intended to help students of all ages reach their full learning potential. It is important for the school to provide remedial programs for young students, especially those of elementary school age. As Whitt points out, "One of the most serious problems in relation to remediation is that it is generally started too late." The community school can play a major role in saving human energy and talent by ensuring the inclusion in the educative process of those who fall behind the "norm."

As Whitt notes, the original concept of community education was based on recreation. In Flint the community school was at first seen almost wholly in terms of physical education and recreation. And even recently, some authors advise that the district setting up a community school hire a coordinator whose main professional experience is in physical education. Although the concept of the community school has been considerably refined and broadened, recreational activities still play an important role in most community schools, partly because it is through physical recreation that members of the community not normally involved in the school become interested. As Whitt points out, "Recreation is something with which we are all familiar."

In addition to these three traditional community education areas, recently programs of a more socially oriented nature

have evolved. Whitt lists the Mott Vocational Guidance Program, "designed to solve the problems of convicts returning from prison to an open society," as one of these "special problem programs." These programs are all intended to improve the quality of life of members of the community. Other areas included in this category are nutrition, safety, police-community relations, voter education, and so forth.

In order for the public to be aware of the curricular offerings of the community school, as well as the other community activities taking place within the school, people must be well informed. The responsibility for information dissemination ultimately lies with the community school director. Whitt, among others, suggests that a large, easily visible calendar of events be posted in the school building. This bulletin board serves as an immediate reminder of various activities to all who enter the school.

THE FACILITIES: OPEN TO EVERYONE

The role of facilities in the success of the community school is a great one. In order for the educational resources of the community to be available to everyone, the school building itself must be available. Not only must the school building be kept open beyond the regular daytime schedule, but special areas designed to accommodate community activities must be accessible if citizens are to regard their school as the focal point of their community society.

Guidelines for Planners

It is absolutely essential for the planners of the community education program to define the learning and recreational activities that they intend to include in their community school before facility construction or remodeling takes place. The program and the facility in which it is to be carried out make up an organic whole; one cannot function well without the other.

Charles Clark points out that "flexibility" must be maintained on all sides, since "there is no way the planner can fully anticipate all future demands on facilities." However, it is possible to identify the areas of the school building that will probably receive the most use under a community education program, and it is the obligation of the planners to provide "the adaptability of space and furniture" necessary for expanded use.

Clark also suggests that the community education planners be furnished with school plant inventories and maintenance records to assist them in program development. Such information includes site data, miniature plot plans, floor plans, interior room data, additions, and remodeling. Clark notes

that "the interior room data is the most valuable to community education planners" because this data states room size along with the furniture or equipment kept in each room. "This data," according to Clark, "can quickly be matched to the needs indicated by the community survey" of proposed community school activities.

Clark offers some very concrete suggestions for community school planners concerning specific facility considerations. He suggests that a community room that "should belong to the community and not be considered in the programming of student day activities" be set aside. This room needs to be versatile enough to accommodate a variety of activities, and "it should have immediate access to the outside so that community use during the day will not disturb classroom activity." Clark suggests the installation of appliances such as washing machines and dryers, as well as kitchen equipment, so that the room can serve community members in a less formal (and, therefore, more flexible) way.

The gymnasium is important in the development of the community education program, since "it has also been found to be one of the best facilities for initial introduction of adults to the school." Clark recommends "multiple use" of the gym floors for various activities, including dancing and even roller skating. The additional cost for stripping and refinishing the floor more frequently is small compared to the potential community involvement value of a wide variety of recreational activities.

Playgrounds and swimming pools are other potential physical recreation facilities that can be valuable in the community school. Clark recommends lighting these areas so that they may be used after dark.

Other important facilities found in almost all school buildings are the auditorium and the library. Most community education programs consider these facilities essential in planning community activities.

Clark also cautions planners to be aware of the appropriateness of furniture and air conditioning. It is unrealistic to expect 30 full-grown adults to sit comfortably in desks in-

tended for small elementary school children. He emphasizes that "we should not impose learning conditions on our youth that we as adults would not tolerate."

Consultant Services

Some consultant services are available for districts planning community school facilities. Phillip Clark outlines the assistance offered by the Center for Community Education and the Center for Educational Facilities at the University of Florida (Gainesville). This organization and others like it across the country can help communities plan for facility utilization by community groups other than the schools. As Clark notes, "only a relatively small number of school systems have based new facility design on interagency cooperation and multipurpose utilization night and day." He advocates the housing of other service agencies in the school facility in order to "encourage and facilitate greater cooperation, less duplication, and better use of taxpayer dollars."

Among the specific consultant services offered by the Center for Educational Facilities are

- assistance in assessment of community needs
- assistance in long-range facility planning and development of educational specifications
- assistance in providing the selection and care of facilities and equipment
- assistance in providing inservice training for facility and equipment use

As Clark points out, this type of facility consultant service is relatively new in the area of community education, and other university community education centers will also be able to offer similar assistance to districts in their areas.

Two Model Facilities: Pontiac and Atlanta

The concept of providing space to house many community organizations under the same roof, making the school building itself a means of accommodating various community needs, has been carried out most thoroughly in Pontiac,

Michigan, and in Atlanta, Georgia. These two cities have planned buildings that are true *community* centers, in addition to being school buildings. Both structures carry out Phillip Clark's notion of the school as the physical center for all community service agencies.

The Pontiac Human Resources Center originated in community members' desire to provide themselves and their children "with something more than just new buildings," according to Mattheis. The plans, drawn up with the assistance of a representative committee composed of local citizens, include an elementary school, a theater, a 650-seat auditorium, a public restaurant, exhibition rooms, a library, doctors' offices, a spectator gymnasium, offices for employment and social security counseling, and other facilities.

Mattheis points out that although the expenditure for this complex is great ($5.5 million), "the Center is providing this community with a whole array of facilities which built individually would have run into millions of dollars more." And even more important than the financial savings is the fact that "this center is designed so that the school is the nucleus of what will ultimately be a busy and viable center meeting the total needs of the family and the community."

Atlanta's John F. Kennedy School and Community Center is intended to carry out the concept of community education and cooperation in the same way as Pontiac's Human Resources Center. Atlanta's center has been funded primarily from local bond issues and private funds, with federal support playing a relatively minor part in the total construction budget. Mattheis cites this center as a good example "of a locally initiated plan for community education." When it was completed in 1971, the John F. Kennedy center became the first of its kind in the United States.

Located in one of Atlanta's poorest areas, the center offers the consolidated services of many community agencies. The third floor of the structure is a middle school—a self-contained unit. Pendell lists 13 social agencies that are housed on the first two floors, including the Atlanta Housing Authority, the Atlanta Parks and Recreation Department, the Public Schools

Administration for Area I, the Fulton County Family and Children Services (as well as the Georgia Department of Family and Children Services), the Atlanta Girls Club, the Housing Code Division of the Atlanta Building Department, Senior Citizens, and a day care center.

One of the most interesting things about Atlanta's center is the cooperation evinced by all levels of government agencies—city, county, and state. Community members can go to the center not only to take care of business with governmental agencies, but to use the facility for recreational and cultural purposes. The planners intend eventually to purchase an additional 12 acres of land for parks, a swimming pool, and playgrounds when funds become available.

Of course not all communities can muster the finances to build such facilities as those in Pontiac and Atlanta. Instead, they must utilize existing buildings to fulfill their community education plans. But even if no new facilities are built, the school can still use its buildings to the greater advantage of all community members. As Ellena notes, the idea of the school as a place "where people *like* to go to learn" is part of the beauty of the community education concept. And any community can encourage its members to feel free to use school facilities.

It is this attitude projected by the planners and implementers of the community school that will encourage the community to feel at home in whatever buildings exist. As Ellena states, "No longer should people—young and old alike—be repelled by 'No Trespassing' signs on school property. . . . School house doors should be open and signs everywhere should read 'WELCOME'."

THE FINANCING: EASIER THAN IT SEEMS

One of the most obvious questions that must be answered by any community or school district contemplating the development of community education is the question of financing. How much money is needed, and where is it to come from?

It is easy for administrators to assume that funds for community education development are hard to come by, just as funds for almost every other educational program are. Educators are painfully aware of the increasing hesitancy of taxpayers—the major source of income for the schools in this country—to support the educational system. And it is easy to understand how some educators automatically assume that any innovative education program will meet with defeat at the hands of the taxpayers.

However, evidence exists that such a defeatist attitude is not warranted in the case of community education programs. Financial support for community schools seems easier to obtain than many assume. The reasons for this greater availability of support lie in the nature of community education and the community school, and it is here that theory directly affects actuality.

Because the major purpose of community education is to make the educational resources of the community available to all of its inhabitants, regardless of age, background, or position, everyone stands to benefit directly from community education programs. And because community education also aims to revise the content of education, making what is taught in the schools more relevant to the outside world, the school can become a more viable, valuable institution to the members of the community. These theoretical considerations constitute the major selling points of the community school.

Pappadakis and Totten point out that the very nature of community education can lead to concrete community sup-

port (in the form of money), and they upbraid those educators who automatically assume that taxpayers will oppose every new education program:

> . . . it is fair to say that, when educators point to lack of funds to implement community education practices, it is more of an excuse than a reason. There is much evidence to support the idea that, when people understand the real values of the community education approach to learning, the problem of acquiring necessary financial support melts away.

Hiemstra points out that community education is a sound investment and that citizens can come to realize that the returns are well worth the financial outlay. Investments in community education, "if of the right kinds and in the right amounts, can have economic benefits and yield even a social return on the dollar." According to Hiemstra, the economic benefits arise when, because of effective community education, the crime rate, unemployment, and delinquency go down, thus saving the community the cost of controlling these social evils.

The financial history of the Flint community school program certainly supports the contention that citizens are more than willing to support education programs aimed at the entire community. In the twenty years before 1935 (when the community school program was initiated), the citizens of Flint had turned down every proposed tax increase for the schools. But since 1950 (when the community school program was well-established) *all* millage and bond issues for raising school taxes have passed. Even as recently as 1972, the voters in Flint voted contrary to the national trend and passed bond issues to support their schools. This example is indeed striking when contrasted with the financial plight of school districts across the United States, many of which have had to curtail basic services because of lack of funds.

How Much Money Is Needed?

The amount of money needed to start a community school program depends on how large the community wants that

program to be. It costs very little to initiate community education on a small scale.

Pappadakis and Totten record the case of one district that started a community education program without spending any additional funds. The superintendent, his administrative staff, and the principals of the individual schools "concentrated on the one-to-one, volunteer, no-organizational-change, no-expense basis." By deciding to utilize volunteers in the community, 18 new learning services were planned and implemented with *no* additional cost to the taxpayers. Such a course is open to all communities willing to spend the time to carry out their plans. Another advantage in small-scale operations such as this one is that the response of the community to community education can be measured before large expenditures are made.

If a district decides to convert all of its schools to true community schools, additional financial outlay is necessary. Pappadakis and Totten state that "when all schools in a district are converted into community schools on an organized basis, the increased cost is between 6 and 8%." Included in this increased cost are salaries for the community school director or coordinator, additional teaching and supportive staff (if necessary), additional money for facilities operation, supplies, equipment, and so forth.

The amount spent on each of these areas of course depends on the individual district's program. Boozer points out that "the cost factor is substantially higher in a middle school facility than in an elementary school" when the conversion to community school is made. In middle schools, as well as in high schools, "building control is more difficult." The equipment available in these schools (shop and home economics equipment, for example) is more elaborate than that found in elementary schools and, therefore, it requires more maintenance. Boozer contrasts the funds necessary for operation of one middle school with one elementary school and concludes that $2,300 more is required for the middle school for one year of operation.

Totten and Manley note that the salary for the community

school coordinator is the major budget item, constituting 41.9 percent of the added cost for the community school program. Other staff salary costs compose the bulk of the additional costs for the program, with facility operation and equipment making up only 13 percent of the costs. Although these percentages will vary somewhat from district to district, the majority of the additional funds for a community school program will go for personnel expenses.

Local and Private Funding

If a community decides to establish a community school as a pilot project, local funds in many cases can be gathered to cover the additional expense. Community service organizations, as well as local businesses and individual contributions, offer a valuable source of financial support for community education on a small scale. Since the people involved in these community organizations are the ones whom the community school will serve most directly, the organizers should not underestimate the potential of these local sources.

The financial assistance that these sources can offer the school may take the form of direct contributions. Pappadakis and Totten cite one example of a district that received community school pledges of $8,000 from the Parent-Teacher Association, the Lions Club, the Women's Club, a shirt factory, a recreation company, local churches, the city commission, and other community groups. Local governmental units (county and city) can in some cases provide great financial support for community education programs. In a Michigan school district, $10,000 from a city fund surplus were appropriated for a pilot community school project.

Local sources can provide indirect financial support for community schools through furnishing volunteers to carry out some of the school's programs. Volunteer help can represent great financial savings by reducing the need for paid personnel—one of the biggest items in the community school budget. And volunteer help also means greater community involvement in the school—one of the main purposes of

community education. Pappadakis and Totten point out that "volunteer assistance of lay citizens is a big factor in local support." Boozer also emphasizes the importance of volunteers in the community school:

> Lying dormant within every community, regardless of size, is an army of people—young and old—who together possess the talent and represent the availability of personnel to run the greatest community education program that anyone could envision. Because personnel represent the greatest cost of operating any program in education (about 70% of the total operational costs), the utilization of volunteers at both the organizational and operating levels of the community school program represents a great resource. . . . they can provide services, leadership, and materials which represent a sizeable dollar value if their service had to be bought elsewhere.

He lists "talented and skilled retirees—seamstresses, homemakers, woodworkers, machinists, etc." as among those members of the community who can teach in a community school program. Other citizens can act as recreation leaders, secretaries, hosts, and so forth. Under the direction of professional administrators, these volunteers can provide services not normally available through the schools.

In addition to utilizing volunteer help from community organizations, the school can become the focal point of these organizations' activities, providing a place and equipment for community activities. As Boozer points out, community agencies can pay for the use of school facilities as well as plan their own programs in conjunction with the school. "The school then assumes the role of coordinator of programs within a community"—an optimal position for the community school.

Another local source for community school funds is tuition and fees from the participants in the program. Boozer states that "it is estimated that the utilization of volunteer help plus the adoption of a fee plan can absorb at least 50% of the total cost of a community education program." Fees need not be high to cover most of the "supplies and materials and the direct instructional costs of the specific program," according to Boozer.

And in addition to the financial benefits of such a system, "a certain pride and increased interest results from partial self-support." The payment of fees by the citizens involved increases the commitment of the community to its community school. Pappadakis and Totten note that although in the early days of the Flint program, adult education courses were free to all students, "it was soon learned that the students preferred to pay a small fee. There is nothing like a vested interest to improve motivation."

Local financial resources are not always sufficient to begin a large-scale community education program (for example, the conversion of more than one school to community school status). As Boozer points out, "most programs in their initial stages need money from an outside source," since few school districts have extra money to be used for "experimental" purposes.

Boozer suggests that a school district set up some kind of "matching funds" arrangement with business or a private foundation to gather the money needed to start the program. It is important for the district to have some sort of initial financial stake in the development of the community school program so that "the business or foundation is convinced of the financial as well as the philosophic interest and commitment of the local school system." The matching funds arrangement also allows the school district to maintain direct control over its program with little outside interference.

Pappadakis and Totten list some of the private and business foundations that have shown financial interest in community education. In addition to the Mott Foundation, the Danforth Foundation, the Meyer Foundation, the Corning Foundation, the Sears Roebuck Foundation, and the Ford Foundation are among the better-known private organizations that have offered financial support for the development of community schools, often in the form of "seed" grants to districts starting community education programs.

State and Federal Funding

As of 1972, five states had appropriated funds to be used

for the development of community education programs, funds intended specifically to pay part of the salaries of community education coordinators. These states are Michigan, Florida, Utah, Minnesota, and Maryland. Other states are currently considering such financial assistance to their school districts, and in some states (Ohio, for example), funds from other sources (such as the State Aid to Dependent Children fund) are available for community school development.

Pappadakis and Totten suggest that districts interested in starting community education programs contact their state department of education about potential funding sources. It may be possible for districts to receive financial support through state adult education, consumer education, health education, or vocational education funds. Boozer notes that "in many states these programs serve all students—both public and parochial," and he adds that community education programs could be one way for states to guarantee the equal schooling required under the First Amendment:

> Community education programs—designed to serve all students and adults who live within a defined area—could very well be a means by which public school programs could be improved and expanded and at the same time share facilities, programs, and personnel with the non-public private and parochial schools.

Pappadakis and Totten list 17 federal acts that "have provided funding for community education programs, processes, and projects," and they suggest that a comprehensive survey be conducted to specify additional sources of federal financial support. Among the federal acts listed by these authors are the Elementary-Secondary Education Act of 1965 (Title I and Title III), the Adult Education Act of 1966, the Vocational Education Act, the Economic Opportunity Act of 1964, and the Housing and Urban Development Act.

The prospects for additional federal aid to community school development appear rather dim in the immediate future, due to the purse-string tightening carried out by the Nixon administration. Much of the legislation listed by Pappadakis and Totten was enacted during the Kennedy and Johnson administrations when higher priority was given to

domestic programs. Districts searching for community education funds should still carefully investigate federal sources, but should also remember that the strongest financial resources may very well lie within their own communities and states—with the citizens most directly served by community education programs.

Looking to the federal government for financial support of community schools may even be philosophically questionable. Part of the purpose of community education is to make the schools more accessible and relevant to the citizens they serve, and to involve those citizens directly in the educative process (including its administration and, therefore, its financing). Since community education aims to eliminate some of the overspecialized, bureaucratic direction of education, it would indeed seem rather ironic for the community to look to the bastion of bureaucracy and overspecialization—the federal government—for major assistance. But, philosophical considerations aside, the fact remains that districts must take whatever financial help they can get in these economic hard times.

Pappadakis and Totten note that, in the long run, financing community education must be based on "the established sources: taxation, tuition and fees, fines and forfeitures, and gifts." These sources (especially taxation at all levels of government) have traditionally provided the economic resources for education in America, and the community school should continue to look to them for funding:

> Traditional community education has drawn upon all known revenue-producing sources; modern community education will continue to do so. These sources include the taxation of property and services at local, state, and national levels: . . . There are no new categories of potential income. There are, however, untapped resources in the categories already established.

CONCLUSION

The literature on community education and the community school is replete with doomsday predictions about what will happen to our society if poverty, overpopulation, depletion of natural resources, and other social ills are not brought under control. These dire predictions (though Americans have been pretty consistently bombarded with them for the last decade) are regrettably accurate. The tendency among Americans—and among American educators—is to throw up their collective hands in the face of what many see as an increasingly hopeless situation.

However, even though such an attitude is understandable, it is not practical. And even though the magnitude of the problems seems to overwhelm the proposed solutions, community education being one, those solutions are our only alternatives.

The fact remains that education is a major, if not the only, means of shaping the fabric of society for the betterment of all its members. Americans have always believed in change, and education is inextricably tied to change, as Emerson pointed out in the nineteenth century. It is therefore rather ironic that the primary agent for change is the educational system—a system that has not exactly been receptive, on the whole, to innovation. It is this irony that advocates of community education and of the community school must face and, indeed, resolve, if the concepts and theory of community education are ever to become widespread realities.

One might wonder if perhaps this task is too great, since it requires a radical change in our thought patterns. We must learn to *give up* in order to *get*. Are we willing to accept the risk that is inevitably involved?

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